

# ATLANTIS

A JOURNAL OF RESEARCH

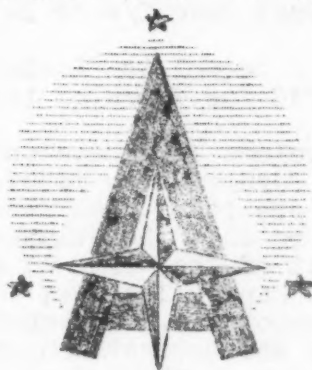
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## BOOKS

L'Atlantide. Bulletin No. 1. by Dr. Emile Chaouat.  
Marseille 1955. Post Free 5/- or 90 Cents.

This work is a sequel to "Lumiere sur L'Atlantide" reviewed in ATLANTIS for March of this year.

The present volume is a development of the same set of ideas, set forward with considerable skill and, obviously, as the result of much research. In brief the author considers that the Atlantean civilisation was in reality that of the North of Africa, spreading as far West as the Canary Islands, and as far East as the borders of Mesopotamia. He considers the Hyksos, the shepherd kings who dominated Egypt for a period, not only to have been of the Atlantean race, but also to have been the founders of the Egyptian civilisation.

Without being in full agreement with M. Chaouat, I feel that his is an avenue of research which should not be neglected simply because it has proved somewhat unfruitful in the past. I have always felt that the truth lies in a combination of many of the, on the surface, discordant ideas which have cropped up on the subject of Atlantis.

As this booklet is obviously one of a series I shall await further instalments with great interest.

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THE POLES, PROPHETS AND PYRAMIDS

by Firth Scott

Author of "This Reeling World"

Chapter I
SOLVING THE SYMBOLS
continued

So far as the human intellect can grasp, or the study of the heavens demonstrate, the pole of the ecliptic is the one point in the entire universe which was, is, and will be unchangeable and immovable through all time so far as regards the terrestrial globe and the solar system of which it forms a part.

Wherefore, when man first vaguely realized its significance, there came to him that sublime perception of a greatness, incomprehensible yet demonstrable, which led him to realise and absorb into his immaterial being that which raised him to a plane of evolutionary progress where he became separated, apart and above, from his lesser developed kindred.

This was the initial conception of what to him was (and is) the overshadowing mystery of existence, to obtain even an incomplete understanding of which he has, through aeons, ceaselessly, and in many a phase and fashion, striven.

To this striving so far as humanity is concerned, there is no finality.

The trail extends back through the ages, but ever in front rises the wall of the jungle. The carrying forward of the trail into and through that jungle is accelerated not retarded, by an understanding of what has already happened.

Adequately to understand the present or prepare for the future man must learn the lesson of the past.

To seek to do this by the study of relics and vestiges of material products alone is more often than not, to mistake a cul-de-sac for a main thoroughfare, and to cramp and restrict what should be as wide and

spacious a view as possible. Even when a seemingly wide view is obtained, corroboration is essential for conviction. It is in this that the value of Lockyer's opinion is emphasised.

A recognition of ancient stellar lore preferable to the modern, is an inevitable essential. It formed the basis of all ancient man's philosophy.

To him, as to many a later, though, from the modern point of view, still ancient philosophy, time was not a quantity, nor a "quantum". It ranked with him in very much the same way as the air he breathed or the water he drank.

It was!

Happenings, seasonal, climatic, cataclysmic, or common-place, were regarded as events which followed certain positions of star groups in relation to one or the other of the poles.

Living in close contact with Nature, he had no clocks nor need of them. When the sun failed to rise above the horizon, as it did during the several glacial periods through which man has passed, he did, as the Esquimo and Icelanders to to-day, reckon the passing of the darkness by the position of the circumpolar stars.

So when later, very much later, he sought to divide into periods the daylight and the dark, it was at mid-night and not at noon that he postulated the end of one day and the beginning of the next.

Races of mankind at present living in a natural environment and under so-called primitive conditions do not measure time by daylight but by the dark.

Thus as Professor M.P. Nilsson of Lund pointed out in his "Primitive Time Reckoning", Arabians and Celts measured by nights, not days, as also did the ancient Germanic peoples. Greenlanders reckoned only in nights, and the Red Indians of America estimated the length of a journey, not by the number of days it would occupy, but by the number of "sleeps" which would occur before it was completed.

The passing of the day to them was therefore less indicative of actual time significance than the rising and setting of certain star-groups after the sun had



disappeared, and by the varying positions of the circumpolar star-groups as they progressed.

As Nilsson aptly phrased it "in such a state of human evolution the stars are, so to speak, the stationary ciphers on the clock face and the sun is the hand."

But modern man takes his time from the sun - or thinks he does - and gives neither heed nor thought to the phenomena of the stars, let alone the poles.

Actually his conception of time is purely and absolutely artificial, for were he to be transported a thousand miles above the surface of the earth, time would for him have ceased to exist, since at the altitude there would be neither sunrise nor sunset; it would always be noon, and perpetual noon would necessarily mean the complete negation of day and night, morning and evening, dawn and dusk.

So also, if the sun failed to rise above the horizon for weeks on end, when it did reappear man, in existing circumstances, would find himself unable to decide what was the hour, the day of the week, the period of the year, or the year itself.

The system at present in being, has been evolved as the most suitable for the conditions of life now obtaining amongst civilised peoples. But it is not an ancient system. It was unknown at the time those emblems and symbols on the Sculptured Stones of Scotland were graven. It would have been incomprehensible at that time, incomprehensible and meaningless.

The system then in force was evolved, as the present system has been evolved, as the most suitable for the requirements of mankind in the circumstances governing their existence.

Wherefore it would be as unreasonable for modern man to seek to understand his almanac with the aid of that archaic system, as it is for him to attempt to interpret ancient astronomical symbols along the lines of modern almanacs.

To grasp the full significance of these symbols certain things are essential.

One is the elimination from the mind, as far as possible, of all those habits of thought engendered by life-long usage of modern time-ideas.

Another is the necessity to substitute for the often laboriously acquired modern mental equipment, as clear a realisation as can be obtained of the mentality and mental outlook of the particular race or races of mankind concerned.

Yet another is the necessity to realise, recognise and accept as perfectly natural and proper to the people affected, habits of thought, practices, and customs, from which the modern civilised mind naturally recoils, even when it does not actually revolt.

It is also necessary to remember that the present form of civilisation is not the only possible form, nor the only one which has ever existed. Many civilisations have preceded that of to-day, from many of which modern man could with benefit to himself learn much, civilisations which have survived periods of greater stress than any which modern history records, and have yet left, when ultimately they passed into oblivion, vestiges which to-day form the basis of ideals modern man is sometimes prone to regard as his own special creation.

The "crescent and sceptre" and "pair of spectacles" of the Sculptured Stones of Scotland resolve themselves into such vestiges when viewed from what may reasonably be assumed to have been the mental plane and the physical environment of the men who carved them.

Regarded in this light, the "pair of spectacles" becomes a geometrical formula of the solar-centric system including the daily rotation of the earth from west to east; the annual journey of the earth round the sun, and the equatorial and therefore, polar variation during the passage of the earth through the period some 26,000 to 30,000 years of the equinoctial precession, the "long year" of the ancients.

Leaving aside, for the moment, consideration of the racial origins of the men who carved and erected those sculptured stones and the possible date of their



functioning, it will be manifest to anyone conversant with the phenomenon of the earth's journey through the "long year" of equinoctial precession, with its constantly recurring annual solstitial turnings at the extreme limitations of the ellipse, that this could not be expressed more concisely and clearly than by the presentation of two circles, linked together by curved and straight lines, which, in turn, are cut by a diagonal having, at either end, a line serving as a pointer, an arrow-head terminating the one as indicating the direction of the "whither" and the bow-string notch at the termination of the other, indicating the "whence".

This symbol is usually accompanied by the "crescent and sceptre" symbol.

Regarded in the same light, this also resolves itself into a geometrical formula indicating the apparent movement of the sun along the line of the ecliptic, the fact that it is the earth and not the sun which moves being emphasised by the "sceptre" which is merely another variation of the arrow-pointer, indicating the west to east motion and, by its central angulation, implying the disappearance of the sun below the horizon at sunset and its subsequent re-appearance in the east at its rising.

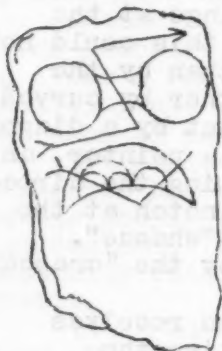
The "crescent", by the same method, is resolved into an indication of the sun's altitude at different periods of the year.

Thus the lower arc gives the altitude at the vernal and autumnal equinoxes, the upper arc being the altitude at the summer solstice.

To these essential items of the formula there are, in various examples, certain modifications, but in no instance has an intensive study of the illustrations in Stuart's "Sculptured Stones of Scotland", and of similarly marked stones which have from time to time since been discovered in different parts of the country, revealed one instance which fails to respond to the test of this interpretation.

A stone found at Fiskavaig Bay in Skye fairly recently, and therefore a century later than most of the stones appearing in Stuart's book, is an excellent

example and one, moreover, in view of its provenance, particularly significant.



Fiskavaig Bay,  
Skye.

It will be noticed, from the accompanying sketch, that within the left corner of the crescent, but resting on the curve of the lower arc, are four half circles. The central is the smallest, those on either side being larger, though that on the right is somewhat less in area than the one on the left, while over the smallest, and the one to the left of it, there springs a further curve reaching very nearly to the upper arc of the crescent and forming the largest of the four half circles.

It is suggested that the four half circles represent the four seasons. The smallest indicates the low altitudes of the sun at the winter solstice, the one to the left, the altitude of the sun at the vernal equinox, the largest, the altitude at summer solstice and that, on the extreme right the altitude at the autumnal equinox.

A further significance may also be deduced - and comparison with other of the stones justifies it - that the length of the respective seasons is also indicated by the size of the half circle. This from a chronological point of view, is of considerable importance, especially when comparison is made with the two next examples.



Kintore.

Taken from a stone found at Kintore (Crichie) in this example there are only three half circles within the crescent, with a fourth below the lower arc, but within the angle of the west to east pointer while below that again there is a small complete circle.

It is suggested that the reading of this modification is, that at the date it was graved and erected its



Dunrobin.

provenance was so close to the then latitude of the Arctic Circle that the sun, indicated by one small circle within the angle, was below the horizon during the time of the winter solstice; that when it rose above the horizon the full climatic effect of its vernal altitude was not experienced at the time of the equinox - the left hand

half circle being flattened as the indication - but that it then increased both in altitude and power on towards the summer solstice.

This is quite in accordance with what happens at the present time in those latitudes where the sun sinks below the horizon in the winter.

The next example is taken from one of the Dunrobin stones the original provenance of which is problematical, other than that it was probably on the east coast of Sutherland.

It is significant in having a double volute within the crescent, and a curve within the angle of the pointer but below the lower arc, either end of this curve curling over the lower limbs of the arc but beyond the line of the pointers, while further curves spring up from the end of the lesser curves to meet the upper arc.

The indication suggested here, is that the symbol emblematised the period when the Arctic Circle was so close, if not actually to the south of the site where the stone was reared, that the spring and autumn seasons were practically negligible, the year consisting, as it does in definitely arctic regions to-day, of one period of sunless cold and the rest with the sun radiating almost tropical heat and remaining at midsummer continually above the horizon for weeks on end.

There are other symbols on this particular stone, as on others, also classified as Dunrobin Stones, the symbols being in groups.

Further reference will later be made to them, but for the moment it is necessary to confine attention to the three types even at the risk of presenting the argument in a somewhat discursive fashion. But the wide range of research necessitated in attempting to link up the clues now put forward compels the use of the discursive rather than the direct method of attack.

In the three examples given it will be noticed that there is a marked difference in the quality of the craftsmanship displayed in the graving.

Even a cursory glance at the illustrations in John Stuart's great work will emphasise how great this difference is with various stones. This leads to the realisation that the artistry of the craftsmen who engraved the symbols was not always of the same degree of excellence nor characterised by same dexterity, technique, or cultural influence, as the accompanying show.

The crudest examples appear to have been those discovered on the walls of caves, especially the Wemyss Caves, although their appearance rather suggests efforts to recall than to originate designs.

On some of the stones similar crudity is observable in the workmanship, but on the other hand, there are designs, intricate and ornate, carried out with a perfection of accuracy and artistry which leaves no room for doubt that the men who produced them had already attained to an extremely high degree of skilled and trained craftsmanship.

But skilled craftsmanship of this description is not acquired in one generation, nor in many. Failing, therefore, indications that the craft had developed in the locality from original ideas - and no such indications appear to have been discovered - the conclusion is inevitable that these sculptures were the work of an intrusive people, and a people, moreover, who continued to reach the north-east coast of Scotland over a very prolonged period, bringing with them a very defined and, at the same time, steadily developing racial culture.

In this particular there comes to mind another archaeological problem in which the intrusion into practically the same locality of an unknown migrant people occurs.

Further than to declare they were a migrant people, whose emergence on to the north-east coast of Scotland, somewhere about 2,000 B.C. was made manifest by the discovery of pots of a hitherto unknown shape in some burial mounds - for which reason they were dubbed the Beaker Folk - conventional archaeology has concerned itself closely with any variations later brought to light as regards the shape of the pots, but with the psychological aspect of the problem, not at all.

Fortunately this restrictive outlook is almost entirely confined to the English, while Scandinavian archaeologists are more or less manifesting a wider and clearer appreciation of the human factor. Thus they are tracing back into north-west Europe, rather than to the Mediterranean area, the trail of these Beaker Folk, (Nils Aberg "Das nordische Kulturgebiet im Mitteleuropa während der jüngeren Steinzeit").

So far reference has only been made to two of the three definitions, antiquaries of a hundred years ago bestowed on the more frequently appearing symbols.

The two dealt with, lend themselves to immediate solution by anyone who regards them from what may be considered to have been the mental plane on which the men who graved them functioned.

The third, the "mirrow and comb" emblem falls into quite another category, and it is in analysing this, and striving to read its significance that the psychological factor emerges to over-ride, and practically exclude, the physical and material aspect.

That investigators of a century ago were baffled in their efforts to read its significance becomes only too understandable to anyone who, through a maze of research into the records of recent discoveries, ultimately comes across what appears to be the clue to its meaning. But by that time very much more than the meaning of this one symbol will have come to light.



The conclusions one is compelled to accept - if predilections and preconceived ideas are excluded and the mind is kept open to an unbiased appreciation of unassailable astronomical evidence subsequently detailed - are as follows.

That the men who reared the earliest of these sculptured stones in Scotland were racially akin, in descent, to those men of Mongoloid extraction who, prior to the latest glacial period (when some 16,000 years ago the Arctic Circle advanced to the fifty fifth degree of latitude), had developed during the preceding 26,000 years, in what is now Britain, the megalithic cult, and constructed, throughout the length and breadth of the land, symbolical edifices, of which still surviving megalithic circles once formed a part.

That they were of north and eastern but most certainly not of Mediterranean or southern origin, being a branch of that vast concourse of tribal communities which classical authors erroneously generalised as the Scythians, possessing a definite racial complex and a cultural development distinct and individual, from anything in southern Europe. That the first wave of their migration to appear in what is now the north-east coast of Scotland was the racial unit archaeologically termed the Beaker Folk, who reached the site of their settlement nearer 10,000 than 2,000 B.C. and who were followed, during the next six thousand years, by other contingents of the same stock.

That their "haeti" (a word expressing "the essence of the genius of a people"), was evolved during a prolonged period of mental concentration, when the circumstances of the glacial advance compelled their existence within a confined area of territory, from whence, when that compulsory confinement no longer functioned, tribal units, carrying with them the fundamental principles of their cult radiated in a south-easterly direction on the one hand and in a north-westerly direction on the other.



THE DRAYSON QUESTION

by A.E. Sykes

To-day when glancing through a list of books sent to me by a colleague in the United States, I saw a mention of two books on the Drayson Question. This recalled to me that I also had some books on the subject and that I had not looked at them for years and had almost forgotten what the Drayson Question was.

It seems that in 1873 Major General (at that time Lieut. Colonel) A.W. Drayson, a Fellow of the Royal Astronomical Society, a Professor at the Royal Military Academy at Woolwich, and a member of the staff of Greenwich Observatory, published a book entitled "The Last Glacial Epoch of Geology", a copy of which I have, and which was to be a prelude to another work, "The Cause of the So Called Proper Motion of the Fixed Stars", which I do not possess but which I have seen quoted in extenso in the works of Admiral Sir Algernon F.R. de Horsey and Mr. A.H. Barley, two of the followers of Drayson.

Drayson considered that occurrence of ice ages was an integral part of the precession of the North Pole over the period taken for its full revolution of 26,000 years. The last glacial period began in B.C. 21,000, came to its maximum in B.C. 13,000, and ended about B.C. 5,000 when the present temperate period began, the maximum of which we are now enjoying and should continue to do so until 6,000 A.D., the next ice age being due to begin about 12,000 A.D.

The causes of the ice or temperate ages are that the angle of obliquity varies from  $23^{\circ}$ - $24^{\circ}$  where it now is to  $34^{\circ}$ - $35^{\circ}$  at the maximum of an ice age. The results of such a shift are that in an ice age the Arctic Circle would extend to the South of England, with a corresponding shift to the South of the temperate and tropical zones. This would mean if not perpetual night in winter, at least a month or more of it, which would be sufficient to accentuate the extent of the ice spread.

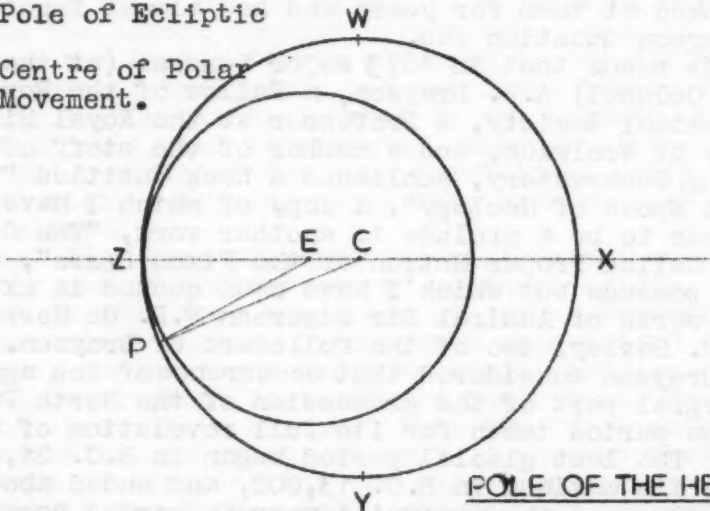
The essential difference between the ideas of Drayson and those of his contemporaries lay in the fact

that he presupposed the circle traced by the Pole in the heavens to be considerably larger than that set by astronomers of the day. The difference is shown in the sketch below, the larger circle being that established by Drayson and the smaller one that by his contemporaries.

### CLOCKWISE PRECESSION OF THE POLE

E - Pole of Ecliptic

C - Centre of Polar Movement.



### POLE OF THE HEAVENS

W -	Position	BC 21,500,	Autumn
X -	"	BC 13,500,	Winter
Y -	"	BC 5,500,	Spring
Z -	"	AD 2,500,	Summer
P -	"	AD 1,950,	(Today)

The line EP shows the obliquity, at present about  $26^{\circ}$  according to Drayson's figures, and, bearing in mind that this is calculated not on the true centre C but

on an erroneous one E, it is obvious that the obliquity will vary as the Pole of the Heavens moves around the great circle, so that when it is at point X the obliquity will be far greater than at present, with the result that we shall have another ice age.

Drayson's calculations, which aroused the ire of the then Astronomer Royal, were based on the assumption that the fixed stars are so far away and their motion is therefore so small in relation to the Earth, that for all practical purposes they can be considered as fixed, with a resulting shift in the centre of the polar movement. One of the minor results of using the small circle instead of the large one was as a series of small errors in the calculation of sidereal time, which seems to have amounted to just over 41 seconds in 1892, and to 54 seconds in 1910, a previous adjustment of  $183\frac{1}{2}$  seconds having been made by Sir John Herschel in 1834 to put matters straight. It would be of interest to know if the present errors of timing in lunar eclipses are in any way related to this gradually increasing error as observed by Drayson.

Drayson's investigations belong to a period in the recent past when everybody was completely certain, and the possibility of error could not be admitted. Nowadays the situation is more fluid, and I feel sure that quite a large proportion of his assumptions will have stood the test of three quarters of a century of scientific research, which is as much as can be said for any of Drayson's contemporaries.

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## AN AMERICAN VIEW POINT

by Robert A. Bradley

At the time I became embroiled in this Hoerbiger argument I was seeking only to offer a possible solution to the disappearance of Atlantis by pointing the finger at Neptune. It now appears I must either accept moon capture as an established fact - or become one with those who walk darkly because they have no Hoerbiger to lead them.

How and where to begin a course in Celestial Mechanics is pretty much of a puzzle even without the Hoerbiger angle protruding at every corner. In all probability I shall have to bring down the moon and roll it along the surface of the earth before you will accept my word in preference to Hoerbiger's - but here goes!

Together the earth and moon turn on a centre of gravity which is neither the centre of the earth nor the centre of the moon. This centre of gravity (more accurately the centre of mass) turns with the sun on a centre of gravity which is not at the centre of the sun. At the same time all the other planets, with their satellites, turn with the sun on centres of gravity which are not at the centre of the sun. There is, unquestionably, a centre for all these central points, but this point was never identified and I do not possess data of sufficient accuracy to calculate its location at this time. However, since it is not a fixed point, the centre of mass of the solar system may be regarded as nothing more than the locus of a point of balance. This point of balance moves along the line of the system's orbit and relates the system to the galaxy in which it is moving.

If any plane is passed through the centre of mass of a body it divides the body into two parts which have the property that their mass moments with respect to the plane are equal but of opposite sign. This means that if the mass of each particle is multiplied by its

distance from the plane, and the products added, the sum is numerically the same for both parts of the body. Because of this law of balance the planets and their satellites always maintain inclinations and eccentricities which move them in precise orbits, so that no ordinary perturbation is ever great enough to disrupt the equilibrium of the system as a whole. In view of the fact that the number of planes passing through any one centre of gravity is infinite the task of checking the validity of a theory which offers no specific data or condition is also infinite.

Lunar involution a la Hoerbiger prescribes a gradual shortening of the moon's orbit with an increasing velocity until the moon reaches some unspecified distance from the earth, at which point it breaks up and scatters the bulk of its mass over the face of the earth. Obviously the centre of mass moves suddenly to the approximate centre of the earth - accompanied by divers earthquakes and floods as the earth shakes itself into its new path around the sun. Bear in mind that the orbit of the earth is more accurately the orbit of the earth-moon centre of gravity, and that the dissolution of the moon forces the centre of the earth to quit its serpentine path and follow the regular line of an ellipse about the sun. If the mass is evenly distributed about the centre spherical rotation ceases. The earth will cease to rotate. If the mass is not evenly distributed about the centre of the earth the earth will rotate on whatever axis will most nearly hold the centre of mass with the limits of the orbit.

The capture of a new moon requires the presence of a body within capturable distance. The Hoerbiger theory gives no source and no prior orbit to this body, but we will assume that our present moon came upon the scene of action at the psychological moment and was captured. I thus eliminate the necessity of squabbling over possible and impossible conditions at the time of the event. But having moved the centre of gravity to the approximate centre of the earth we must now move it out again some thousands of miles and again convulse the earth with earthquakes and floods as it moves back to its serpentine channel.



I would not pronounce Hoerbiger a misguided dreamer of dreams without first reading his theory in full and checking the possibility of such events as are not obviously fictitious. Had he been satisfied to bring the moon in close to the earth and then send it out again I would probably have added his work to the small library I now possess. I consider this to have been a possibility mainly because the moon's orbit has been more closely observed and timed down through the ages than has any other orbit in the system - in fact I find scattering references designating the moon as the "planet" that holds both the key to life and the key to death. The crux ansata of Venus is sexual control over life, not life itself. The horned Venus is Mercury even though Mercury's symbol is that of the caduceus - the two serpents twined about the staff of flight. If we interpret the combination of symbols as one symbol we find it saying that sexual division is equivalent to lunar division. It implies the falling and rising of the moon, with Venus and Mercury assisting the sun in the establishment of a new point of balance. Nowhere (except for Hoerbiger) do I find it implied that one moon fell and another moon rose.

How firmly is the Hoerbiger Institute wedded to the doctrine of moons that crash upon the surface of planets and planets that crash upon the surface of suns? Would they consider a moon that came within say 25,000 miles of the earth and then retreated to a distance somewhat greater than was necessary for the preservation of life? I cannot with equanimity accept the notion of a universe made up of particles flying hither and thither subject only to the whim of the moment. Mine is an orderly universe in which the preservation of balance is the supreme law. To my notion the solar system's centre of mass resides in the sun but is not a property of the sun. The earth-moon centre of mass resides in the earth but is not a property of the earth. I am therefore unable to imagine any series of events capable of destroying a moon and then creating a new one except it be taken from the body of the earth.







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